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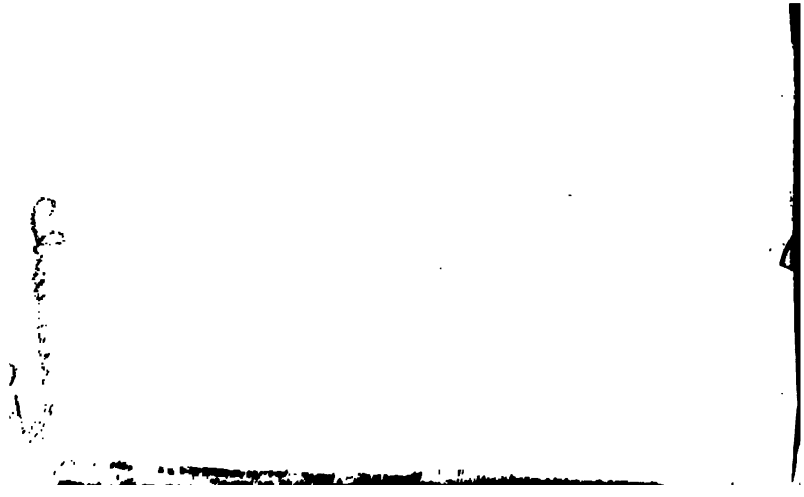

SELF-CULTURE,

BY

WILLIAM E. CHANNING, D. D.

WITH A

BIOGRAPHICAL SKETCH

OF THE AUTHOR.

BOSTON:
MES MUNROE & COMPANY.
1843.

BIOGRAPHICAL SKI

WILLIAM ELLERY CHAN
born at Newport, Rhode Isla
7, 1780. In his sermon at the c
of the Unitarian Church in th
he has given some interesting
brief particulars of the influence
mingled in his early life, and h
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The subject of this ske
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respect and imitate. Amo
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the Supreme Court of
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health required light labor. He w
once distinguished as a preacher
loved as a pastor, so much so that hi
ciety, by the addition of members
all the walks of life, increased to a
gree which rendered necessary the
tion of a new and larger house of
ship. The health of Dr. Channing
much improved, and his mind and l
filled with new thoughts and pur
by a visit to Europe. He conti
to discharge alone the duties of hi

the publication o
Argument against Calvin
"Christian Disciple" for
an essayist he attracted n
"Remarks on the Characte
ings of Milton and Fenelon,"
"Life and Character of Nap
naparte," in the "Christian E
between 1826 and 1829. Thou
known as a leader in the gre
versy against Calvinism, yet o
troversial writers he was remar
freedom from all personal invec
temper.

writings have been the messen
solemn truth, and the means of r
comfort and guidance to very
hearts through the civilized worl

For the last few years Dr. Cl
seems to have led a life of seclu
vacy, residing in Boston during t
ter, and in Newport during the s
But he was devoting his mind a
to the study of great truths, a
application to the sins, the disord

lanthropic efforts of the time. The results are well known to the world by those admirable essays, in which he has applied the great truths of the Christian religion, to the necessities and the improvements of social life. The following essay was delivered in Boston, September, 1838, as introductory to the Franklin Lectures. While on an excursion in the country, he was seized with typhus fever, and died at Bennington, Vermont, in full possession of his reason, and in tranquil faith, on the 2d of October, 1842, as the sun was setting behind the mountains. Funeral services were performed over his remains in his church at Boston, attended by a multitude who loved and cherished him in life, who mourned his departure, and

... his memory. His
pronounced an eloquent and ap
discourse on the occasion. His
repose at Mount Auburn.

ADDRESS.

My respected Friends:

By the invitation of the committee of arrangements for the Franklin lectures, I now appear before you to offer some remarks introductory to this course. My principal inducement for doing so is my deep interest in those of my fellow citizens, for whom these lectures are principally designed. I understood that they were to be attended chiefly by those, who are occupied by manual labor; and, hearing this, I did not feel myself at liberty to decline the service, to which I had been invited. I wished by compliance to express my sympathy with this large portion of my race. I wished

express my sense of our *gratit*
ose, from whose industry *and sk*
rive almost all the comforts of life
ished still more to express my jo
e efforts they are making for their
provement, and my firm faith in t
ccess. These motives will give a
cular character and bearing to son
y remarks. I shall speak occasion
s among those who live by the lab
eir hands. But I shall not spea
ne separated from them. I belong t
ully to the great fraternity of wo
nen. Happily in this communit
re all bred and born to work; an

...not from th...

...case be distinguished;
very idea of distinction is, that
stands out from the multitude.
make little noise and draw little
in their narrow spheres of action
still they have their full proporti
personal worth and even of great
Indeed every man, in every condit
is great. It is only our own disea
sight which makes him little. A ma
great as a man, be he where or what
may. The grandeur of his nature
...o insignificance all ou...

il, the common is the mo
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ides of illuminating the ap
opulent; but these are al
rthless, compared with th
ht which the sun sends i
ndows, which he pours fre
lly over hill and valley,
s daily the eastern and we
d so the common lights of
science, and love are of
d dignity than the rare e
ich give celebrity to a fe
t disparage that nature whi
n to all men; for no th
asure its grandeur. It is t
d, the image even of his i
limits can be set to its unf
o possesses the divine po
il is a great being, be his
nay. You may clothe him
y immure him in a dun
in him to slavish tasks. B
it. You may shut him

houses; but God opens to him heavenly mansions. He makes no show indeed in the streets of a splendid city; but a clear thought, a pure affection, a resolute act of a virtuous will have a dignity of quite another kind and far higher than accumulations of brick and granite and plaster and stucco, however cunningly put together, or though stretching far beyond our sight. Nor is this all. If we pass over this grandeur of our common nature, and turn our thoughts to that comparative greatness, which draws chief attention, and which consists in the decided superiority of the individual to the general standard of power and character, we shall find this as free and frequent a growth among the obscure and unnoticed as in more conspicuous walks of life. The truly great are to be found every where, nor is it easy to say, in what condition they spring up most plentifully. Real greatness has nothing to do with a man's sphere. It does not lie

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aparatively little abroad. Perha
greatest in our city at this mome
e buried in obscurity. Grandeur
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hat is, in the force of thought, mo
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A man brought up to an obscure tr
nd hemmed in by the wants of a g
may, in his narrow sp

ciously, than another, who has travelled over the known world, and made a name by his reports of different countries. It is force of thought which measures intellectual, and so it is force of principle which measures moral greatness, that highest of human endowments, that brightest manifestation of the Divinity. The greatest man is he who chooses the Right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menace and frowns, whose reliance on truth, on virtue, on God is most unfaltering; and is this a greatness, which is apt to make a show, or which is most likely to abound in conspicuous station? The solemn conflicts of reason with passion; the victories of moral and religious principle over urgent and almost irresistible *solicitations* to self-indulgence; the hardest sacrifices of duty, those of deep-seated

disappointed, persecuted, s
ed virtue ; these are of cou
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is done in some silent spir
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ship borne manfully, more
ed truth, more of religious
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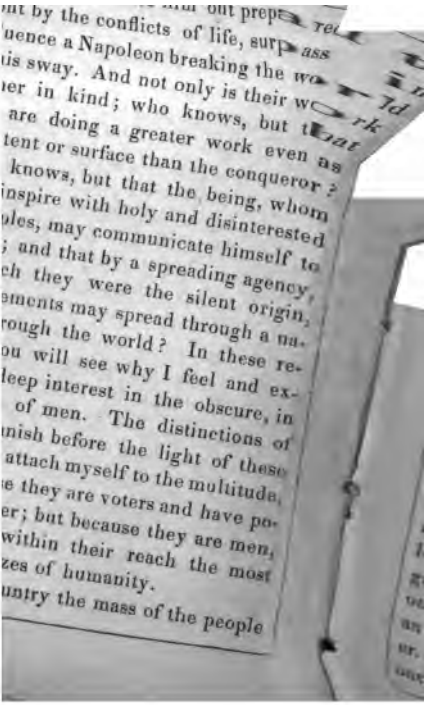
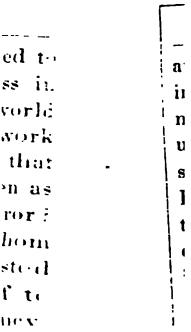
uous and the obscure does not amou
much. Influence is to be measured,
by the extent of surface it covers,
by its *kind*. A man may spread h
mind, his feelings and opinions throug
a great extent; but if his mind be a low
one, he manifests no greatness. A
wretched artist may fill a city with
daubs, and by a false showy style achieve
a reputation; but the man of genius,
who leaves behind him one grand pic-
ture, in which immortal beauty is em-
bodied, and which is silently to spread
a true taste in his art, exerts an incom-
parably higher influence. Now the no-
blest influence on earth is that exerted
on character; and he, who puts forth
this, does a great work, no matter how
narrow or obscure his sphere. The
father and mother of an unnoticed fami-
ly who, in their seclusion, awaken the
mind of one child to the idea and love
of perfect goodness, who awaken in him
strength of will to repel all tempta-





of self-improvement, unless we p
strenuously to form and elevate ou
minds, unless what we hear is m
part of ourselves by conscientious
tion, very little permanent good is
ceived.

Self-culture, I am aware, is a topic too extensive for a single discourse, and I shall be able to present but a few views which seem to me most important. My aim will be, to give first the Idea of self-culture, next its Means, and then to consider some objections to the leading views which I am now to lay before you.

Before entering on the discussion, let me offer one remark. Self-culture is something possible. It is not a dream. It has foundations in our nature. Without this conviction, the speaker will but declaim, and the hearer listen without profit. There are two powers of the human soul which make self-culture possible, the self-searching and the self-forming *power*. We have first the faculty of

turning the mind on itself; of recalling its past, and watching its present operations; of learning its various capacities and susceptibilities, what it can do and bear, what it can enjoy and suffer; and of thus learning in general what our nature is, and what it was made for. It is worthy of observation, that we are able to discern not only what we already are, but what we may become, to see in ourselves germs and promises of a growth to which no bounds can be set, to dart beyond what we have actually gained to the idea of Perfection as the end of our being. It is by this self-comprehending power that we are distinguished from the brutes, which give no signs of looking into themselves. Without this there would be no self-culture, for we should not know the work to be done; and one reason why self-culture is so little proposed is, that so few penetrate into their own nature. To most men, their own spirits are shadowy, unreal, compared

rhat is outward. When they look
› cast a glance inward, they
only a dark, vague chaos. They
guish perhaps some violent passion
which has driven them to injurious
; but their highest powers hardly
t a thought; and thus multitudes
nd die as truly strangers to them-
, as to countries, of which they
heard the name, but which human
as never trodden.

self-culture is possible, not only
se we can enter into and search
ves. We have a still nobler pow-
at of acting on, determining and
ıg ourselves. This is a fearful as
ıs glorious endowment, for it is the
d of human responsibility. We have
›wer not only of tracing our pow-
ut of guiding and impelling them,
nly of watching our passions, but
ıtrolling them, not only of seeing
ıculties grow, but of applying to
means and influences to aid their

growth. We can stay or change th current of thought. We can concentrate the intellect on objects which we wish to comprehend. We can fix our eyes on perfection, and make almost everything speed us towards it. This is indeed a noble prerogative of our nature. Possessing this, it matters little what or where we are now, for we can conquer a better lot, and even be happier for starting from the lowest point. Of all the discoveries which men need to make the most important at the present moment is that of the self-forming power treasured up in themselves.

used! This makes self-culture [illegible] and binds it on us as a solemn duty.

I. I am first to unfold the idea of culture; and this, in its most general form, may easily be seized. To cultivate anything, be it a plant, an animal, a mind, is to make it grow. Growth, expansion is the end. Nothing admits culture, but that which has a principle of life, capable of being expanded. He, therefore, who does what he can to unfold all his powers and capacities, especially his nobler ones, so as to become a well proportioned, vigorous, excellent, happy being, practises self-culture.

This culture of course has various branches corresponding to the different capacities of human nature; but though various, they are intimately united and make progress together. The soul, which our philosophy divides into various capacities, is still one essence, one life; and it exerts at the same moment, and blends in the same act, its various ener-

gies of thought, feeling, and volition. Accordingly in a wise self-culture all the principles of our nature grow at once by joint harmonious action, just as all parts of the plant are unfolded together. When, therefore, you hear of different branches of self-improvement, you will not think of them as distinct processes going on independently of each other, and requiring each its own separate means. Still a distinct consideration of these is needed to a full comprehension of the subject, and these I shall proceed to unfold.

First, self-culture is Moral, a branch of singular importance. When a man looks into himself he discovers two distinct orders or kinds of principles, which it behoves him especially to comprehend. He discovers desires, appetites, passions which terminate in himself, which crave and seek his own interest, gratification, distinction; and he discovers another principle, an antagonist to

and laying on him obligations [illegible] *must* be discharged, cost what they [illegible] or however they may clash with his [illegible] ticular pleasure or gain. No man, how- ever narrowed to his own interest, how- ever hardened by selfishness, can deny, that there springs up within him a great idea in opposition to interest, the idea of Duty, that an inward voice calls him more or less distinctly to revere and ex- ercise Impartial Justice, and Universal Good-will. This disinterested principle in human nature we call sometimes rea- son, sometimes conscience, sometimes the moral sense or faculty. But, be its name what it may, it is a real principle in each of us, and it is the supreme pow- er within us, to be cultivated above all *others, for on its* culture the right devel- *opment of all others* depends. The pas- *sions indeed* may be stronger than the

[redacted]

LF-CULTURE.

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... clash with his par-
... gain. No man, how-
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... rest, the idea of
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... nd Universal
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outward, visible, finite, ever c*han*
world. We have sight and other se
to discern, and limbs and various fa
ties to secure and appropriate the m
rial creation. And we have too a po
which cannot stop at what we see
handle, at what exists within the bo
of space and time, which seeks for
Infinite, Uncreated Cause, which ca
rest till it ascend to the Eternal,
comprehending Mind. This we cal
religious principle, and its grandeur
not be exaggerated by human langu
for it marks out a being destined
higher communion than with the vi

religious principle, and the moral, are intimately connected, and grow together. The former is indeed the perfection and highest manifestation of the latter. They are both disinterested. It is the essence of true religion to recognise and adore in God the attributes of Impartial Justice and Universal Love, and to hear him commanding us in the conscience to become what we adore.

Again. Self-culture is Intellectual. We cannot look into ourselves without discovering the intellectual principle, the power which thinks, reasons, and judges, the power of seeking and acquiring truth. This indeed we are in no danger of overlooking. The intellect being the great instrument by which men compass their wishes, it draws more attention than any of our other powers. When we speak to men of improving themselves, the first thought which occurs to them is, that they must cultivate their understanding, and get knowledge

d skill. By education, men
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scipline of the young is sacri
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e intellect; but let us never exalt i
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most intimately connected. In this
culture is founded, and to exalt this
its highest aim. Whoever desires that
s intellect may grow up to soundness,
healthy vigor, must begin with moral
scipline. Reading and study are not
ough to perfect the power of thought.
ne thing above all is needful, and that
the disinterestedness which is the
ry soul of virtue. To gain truth, which
the great object of the understanding,
must seek it disinterestedly. Here is
e first and grand condition of intellec-
al progress. I must choose to receive
truth, no matter how it bears on my-
I must follow it, no matter where

it leads, what interests it opposes, to what persecution or loss it lays me open, from what party it severs me, or to what party it allies. Without this fairness of mind, which is only another phrase for disinterested love of truth, great native powers of understanding are perverted and lead astray; genius runs wild; "the light within us becomes darkness." The subtilest reasoners, for want of this, cheat themselves as well as others, and become entangled in the web of their own sophistry. It is a fact well known in the history of science and philosophy, that men, gifted by nature with singular intelligence, have broached the grossest errors, and even sought to undermine the grand primitive truths on which human virtue, dignity, and hope depend. And on the other hand, I have known instances of men of naturally moderate powers of mind, who by a disinterested love of truth and their fellow-creatures, have gradually risen to no small forc

life. Thought expands as by a natural elasticity, when the pressure of selfishness is removed. The moral and religious principles of the soul, generously cultivated, fertilize the intellect. Duty, faithfully performed, opens the mind to Truth, both being of one family, alike immutable, universal, and everlasting.

I have enlarged on this subject, because the connexion between moral and intellectual culture is often overlooked, and because the former is often sacrificed to the latter. The exaltation of talent, as it is called, above virtue and religion

is the curse of the age. Educ
now chiefly a stimulus to learn
thus men acquire power with
principles which alone make it
Talent is worshipped; but, if
from rectitude, it will prove m
demon than a god.

Intellectual culture consists, n
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which may be turned at will on
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judgment. This force is manif
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curate penetrating observation, i
ing complex subjects to their e
in diving beneath the effect to th
in detecting the more subtile di
and resemblances of things, in
the future in the present, and e
in rising from particular facts to
laws or universal truths. This
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views and great principles, co[illegible] *sti*[illegible] what is called the philosophica[illegible] *n*[illegible] and is especially worthy of *cul*[illegible] What it means your own observa[illegible] must have taught you. You must [illegible] taken note of two classes of men, the one always employed on details, on particular facts, and the other using these facts as foundations of higher, wider truths. The latter are philosophers. For example, men had for ages seen pieces of wood, stones, metals falling to the ground. Newton seized on these particular facts, and rose to the idea, that all matter tends, or is attracted, towards all matter, and then defined the law according to which this attraction or force acts at different distances, thus giving us a grand principle, which, we have reason to think, extends to and controls the whole outward creation. One man reads a history, and can tell you all its events, and there stops. Another combines these events, brings them under one view, and

learns the great causes which are at work on this or another nation, and what are its great tendencies, whether to freedom or despotism, to one or another form of civilization. So one man talks continually about the particular actions of this or another neighbor; whilst another looks beyond the acts to the inward principle from which they spring, and gathers from them larger views of human nature. In a word, one man sees all things apart and in fragments, whilst another strives to discover the harmony, connexion, unity of all. One of the great evils of society is, that men, occupied perpetually with petty details, want general truths, want broad and fixed principles. Hence many, not wicked, are unstable, habitually inconsistent, as if they were overgrown children rather than men. To build up that strength of mind, which apprehends and cleaves to great universal truths, is the highest intellectual self-culture; and here I wish you to

observe how entirely this culture agrees with that of the moral and the religious principles of our nature, of which I have previously spoken. In each of these, the improvement of the soul consists in raising it above what is narrow, particular, individual, selfish, to the universal and unconfined. To improve a man, is to liberalize, enlarge him in thought, feeling, and purpose. Narrowness of intellect and heart, this is the degradation from which all culture aims to rescue the human being.

Again. Self-culture is Social, or one of its great offices is to unfold and purify the affections, which spring up instinctively in the human breast, which bind together husband and wife, parent and child, brother and sister; which bind a man to friends and neighbors, to his country, and to the suffering who fall under his eye, wherever they belong. The culture of these is an important part *of our work*, and it consists in convert-

ing them from instincts into principles, from natural into spiritual attachments, in giving them a rational, moral, and holy character. For example, our affection for our children is at first instinctive; and if it continue such, it rises little above the brute's attachment to its young. But when a parent infuses into his natural love for his offspring moral and religious principle, when he comes to regard his child as an intelligent, spiritual, immortal being, and honors him as such, and desires first of all to make him disinterested, noble, a worthy child of God, and the friend of his race, then the instinct rises into a generous and holy sentiment. It resembles God's paternal love for his spiritual family. A like purity and dignity we must aim to give to all our affections.

Again. Self-culture is Practical, or it proposes as one of its chief ends to fit us for action, to make us efficient in whatever we undertake, to train us to

rmness of purpose and to *fru*
f resource in common life, an
ally in emergencies, in times
ılty, danger, and trial. But
ver this and other topics for w
ave no time, I shall confine mysel
vo branches of self-culture, which h
een almost wholly overlooked in
lucation of the people, and which
ight not to be so slighted.

In looking at our nature, we discover,
mong its admirable endowments, the
nse or perception of Beauty. We see
ıe germ of this in every human being,
ıd there is no power which admits
eater cultivation; and why should it
ot be cherished in all? It deserves re-
ark, that the provision for this princi-
le is infinite in the universe. There is
ıt a very minute portion of the creation
hich we can turn into food and clothes,
gratification for the body; but the
ole creation may be used to minister
ıe sense of beauty. Beauty is an all-

pervading presence. It unfolds in the numberless flowers of the spring. It waves in the branches of the trees and the green blades of grass. It haunts the depths of the earth and sea, and gleams out in the hues of the shell and the precious stone. And not only these minute objects, but the ocean, the mountains, the clouds, the heavens, the stars, the rising and setting sun, all overflow with beauty. The universe is its temple; and those men who are alive to it cannot lift their eyes without feeling themselves encompassed with it on every side. Now this beauty is so precious, the enjoyments it gives are so refined and pure, so congenial with our tenderest and noble feelings, and so akin to worship, that it is painful to think of the multitude of men as living in the midst of it, and living almost as blind to it, as if, instead of this fair earth and glorious sky, *they* were tenants of a dungeon. An infinite joy is lost to the world by the

want of culture of this spiri[tual] ment. Suppose that I wer[e to] cottage, and to see its walls li[ke] the choicest pictures of Raph[ael,] every spare nook filled with st[atu] the most exquisite workmanship, that I were to learn, that neither woman, nor child ever cast an eye [at] these miracles of art, how should I fee[l] their privation; how should I want t[o] open their eyes, and to help them to comprehend and feel the loveliness and grandeur which in vain courted their notice. But every husbandman is living in sight of the works of a diviner artist; and how much would his existence be elevated, could he see the glory which shines forth in their forms, hues, proportions, and moral expression! I have spoken only of the beauty of nature, but how much of this mysterious charm is *found in the* elegant arts, and especially *in literature?* The best books have most *beauty*. The greatest truths are wrong

if not linked with beauty, and the
their way most surely and deepl
the soul when arrayed in this the
ural and fit attire. Now no man re
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Of all luxuries this is the cheape
most at hand; and it seems to
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ness to the mind. From the diffu
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What beauty is, is a question
the most penetrating minds have
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lated to the lovely, grand, in
attributes of the soul. It is the
or expression of these. Matter
beautiful to us, when it seems to
material aspect, its inertness, finite
and grossness, and by the ethereal l
ness of its forms and motions seems to
approach spirit; when it images to us
pure and gentle affections; when it
spreads out into a vastness which is a
shadow of the Infinite; or when in more
awful shapes and movements it speaks
of the Omnipotent. Thus outward beauty is akin to something deeper and unseen, is the reflection of spiritual attributes; and of consequence the way to see and feel it more and more keenly is to cultivate those moral, religious, intellectual and social principles of which I have already spoken, and which are the *glory of the spiritual nature*; and I name *this, that you may see, what I am anxious to show, the harmony which subsis*

among all branches of human culture, or how each forwards and is aided by all.

There is another power, which each man should cultivate according to his ability, but which is very much neglected in the mass of the people, and that is the power of Utterance. A man was not made to shut up his mind in itself; but to give it voice and to exchange it for other minds. Speech is one of our grand distinctions from the brute. Our power over others lies not so much in the amount of thought within us, as in the power of bringing it out. A man of more than ordinary intellectual vigor may, for want of expression, be a cypher, without significance, in society. And not only does a man influence others, but he greatly aids his own intellect, by giving distinct and forcible utterance to his thoughts. We understand ourselves better, our conceptions grow clearer, by the very effort to make them clear

to another. Our social rank too de[p]end[s] a good deal on our power of utter[ance]. The principal distinction between *wh*[o] are called gentlemen and the vulgar li[e] in this, that the latter are awkward i[n] manners, and are especially wanting in propriety, clearness, grace, and force of utterance. A man who cannot open his lips without breaking a rule of grammar, without showing in his dialect or brogue or uncouth tones his want of cultivation, or without darkening his meaning by a confused, unskilful mode of communication, cannot take the place to which perhaps his native good sense entitles him. To have intercourse with respectable people, we must speak their language. On this account, I am glad that grammar and a correct pronunciation are taught in the common schools of this city. These are not trifles; nor are they superfluous to any class of people. They give a man access to social advantages, *on* which his improvement very much

depends. The power of utterance should be included by all in their plans of self-culture.

I have now given a few views of the culture, the improvement, which every man should propose to himself. I have all along gone on the principle, that a man has within him capacities of growth, which deserve and will reward intense, unrelaxing toil. I do not look on a human being as a machine, made to be kept in action by a foreign force, to accomplish an unvarying succession of motions, to do a fixed amount of work, and then to fall to pieces at death, but as a being of free spiritual powers; and I place little value on any culture, but that which aims to bring out these and to give them perpetual impulse and expansion. I am aware, that this view is far from being universal. The common notion has been, that the mass of the people need no other culture than is necessary to fit them for their various

; and though this error is passing
it is far from being exploded. But
ound of a man's culture lies in his
e, not in his calling. His powers
› be unfolded on account of their
rent dignity, not their outward di-
on. He is to be educated, because
s a man, not because he is to make
es, nails, or pins. A trade is plainly
. the great end of his being, for his
nd cannot be shut up in it; his force of
ought cannot be exhausted on it. He
ıs faculties to which it gives no action,
ıd deep wants it cannot answer. Poems,
ıd systems of theology and philosophy,
hich have made some noise in the
orld, have been wrought at the work-
ench and amidst the toils of the field
low often, when the arms are mecha-
ally plying a trade, does the mind, l
ı reverie or day-dreams, escape to
nds of the earth! How often do
ious heart of woman mingle the
t of all thoughts, that of

household drudgery! Undoubte
man is to perfect himself in his trac
by it he is to earn his bread and to
the community. But bread or su
ence is not his highest good. Fo
were, his lot would be harder thar
of the inferior animals, for whom
spreads a table and weaves a war
without a care of their own. No
he made chiefly to minister to the
of the community. A rational
being cannot without infinite wro
converted into a mere instrument o
ers' gratification. He is necessar
end, not a means. A mind, in
are sown the seeds of wisdom, dis
estedness, firmness of purpose, and
is worth more than all the outwar
terial interests of a world. It exi
itself, for its own perfection, and
not be enslaved to its own or other
imal wants. You tell me, that a l
culture is needed for men who are
high stations, but not for such

King. Truth and goodness are precious, in whatever sphere found. Besides, men of all c sustain equally the relations, w birth to the highest virtues and the highest powers. The labo a mere laborer. He has clos responsible connexions with his fellow-creatures. He is a band, father, friend, and Chri belongs to a home, a country, a race; and is such a man to be ed only for a trade? Was he

all be studied and comprehended, before the work of education can be thoroughly performed; and yet to all conditions this greatest work on earth is equally committed by God. What plainer proof do we need that a higher culture, than has yet been dreamed of, is needed by our whole race.

II. I now proceed to inquire into the Means by which the self-culture, just described, may be promoted; and here I know not where to begin. The subject is so extensive, as well as important, that I feel myself unable to do any justice to it, especially in the limits to which I am confined. I beg you to consider me as presenting but hints, and such as have offered themselves with very little research to my own mind.

And, first, the great means of self-culture, that which includes all the rest, *is to* fasten on this culture as our Great *End*, to determine deliberately and solemnly, that we will make the most and

the best means are worth littl
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of improvement which wealt
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tus, bringing nothing to pass,
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simply because the latter are
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finds means, or, if he cannot fi
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out of little, breathes power i
instruments, disarms difficu
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seized on clearly and vigorously, burns like a living coal in the soul. He, who deliberately adopts a great end, has, by this act, half accomplished it, has scaled the chief barrier to success.

One thing is essential to the strong purpose of self-culture now insisted on, namely, faith in the practicableness of this culture. A great object, to awaken resolute choice, must be seen to be within our reach. The truth, that progress is the very end of our being, must not be received as a tradition, but comprehended and felt as a reality. Our minds are apt to pine and starve, by being imprisoned within what we have already attained. A true faith, looking up to something better, catching glimpses of a distant perfection, prophesying to ourselves improvements proportioned to our conscientious labors, gives energy of purpose, gives wings to the soul; and this faith will continually grow, by acquainting ourselves with our own nature

of which all our books are transcripts, I mean, nature, revelation, the human soul, and human life, are freely unfolded to every eye. The great sources of wisdom are experience and observation; and these are denied to none. To open and fix our eyes upon what passes without and within us, is the most fruitful study. Books are chiefly useful, as they help us to interpret what we see and experience. When they absorb men they sometimes do, and turn them observation of nature and life, the erate a learned folly, for which th

sense of the laborer could

changed but at great loss. It deserves attention that the greatest men have been formed without the studies, which at present are thought by many most needful to improvement. Homer, Plato, Demosthenes, never heard the name of chemistry, and knew less of the solar system, than a boy in our common schools. Not that these sciences are unimportant; but the lesson is, that human improvement never wants the means, where the purpose of it is deep and earnest in the soul.

The purpose of self-culture, this is the life and strength of all the methods we use for our own elevation. I reiterate this principle on account of its great importance; and I would add a remark to prevent its misapprehension. When I speak of the purpose of self-culture, I mean, that it should be sincere. In other words, we must make self-culture really and truly our end, or choose it for its own sake, and not merely as a means or in-

strument of something else. And here I touch a common and very pernicious error. Not a few persons desire to improve themselves only to get property and to rise in the world; but such do not properly choose improvement, but something outward and foreign to themselves; and so low an impulse can produce only a stinted, partial, uncertain growth. A man, as I have said, is to cultivate himself because he is a man. He is to start with the conviction, that there is something greater within him than in the whole material creation, than in all the worlds which press on the eye and ear; and that inward improvements have a worth and dignity in themselves, quite distinct from the power they give over outward things. Undoubtedly a man is to labor to better his condition, but first to better himself. If he knows no higher use of his mind than to invent drudgery for his body, his case is deplorable *as far* as culture is concerned.

In these remarks, I do not mean to recommend to the laborer indifference to his outward lot. I hold it important, that every man in every class should possess the means of comfort, of health, of neatness in food and apparel, and of occasional retirement and leisure. These are good in themselves, to be sought for their own sakes, and still more, they are important means of the self-culture for which I am pleading. A clean, comfortable dwelling, with wholesome meals, is no small aid to intellectual and moral progress. A man living in a damp cellar or a garret open to rain and snow, breathing the foul air of a filthy room, and striving without success to appease hunger on scanty or unsavory food, is n danger of abandoning himself to a esperate, selfish recklessness. Improve ien your lot. Multiply comforts, and 'll more get wealth if you can by honible means, and if it do not cost too ch. A true cultivation of the mind

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plunged and lost. Among the most prosperous classes, what a vast amount of intellectual life is drowned in luxurious excesses. It is one great curse of wealth, that it is used to pamper the senses; and among the poorer classes, though luxury is wanting, yet a gross feeding often prevails, under which the spirit is whelmed. It is a sad sight to walk through our streets, and to see how many countenances bear marks of a lethargy and a brutal coarseness, induced by unrestrained indulgence. Whoever would cultivate the soul, must restrain the appetites. I am not an advocate for the doctrine, that animal food was not meant for man; but that this is used among us to excess, that as a people we should gain much in cheerfulness, activity, and buoyancy of mind, by less gross and stimulating food, I am strongly inclined to believe. Above all, let me urge on those, who would go out and elevate their higher nature, to abstain from the use of spirits

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the working class, this is the d

would take their just place in society. They are under solemn obligations to give their sanction to every effort for its suppression. They ought to regard as their worst enemies, (though unintentionally such,) as the enemies of their rights, dignity, and influence, the men who desire to flood city and country with distilled poison. I lately visited a flourishing village, and on expressing to one of the respected inhabitants the pleasure I felt in witnessing so many signs of progress, he replied, that one of the causes of the prosperity I witnessed was the disuse of ardent spirits by the people. And this reformation we may be assured wrought something higher than an outward prosperity. In almost every family so improved, we cannot doubt that the capacities of the parent for intellectual and moral improvement were enlarged, and the means of education made more effectual to the child. I call working men to take hold of

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ernment than myself. But I r
that this is a case which stand

vidual rights and social order. For this end it ordains a penal code, erects prisons, and inflicts fearful punishments. Now if it be true, that a vast proportion of the crimes, which government is instituted to prevent and repress, have their orgin in the use of ardent spirits; if our poor-houses, work-houses, jails, and penitentiaries are tenanted in a great degree by those, whose first and chief impulse to crime came from the distillery and dram-shop; if murder and theft, the most fearful outrages on property and life, are most frequently the issues and consummation of intemperance, is not government bound to restrain by legislation the vending of the stimulus to these terrible social wrongs? Is government never to act as a parent, never to remove the causes or occasions of wrong doing? Has it but one instrument for repressing crime, namely, public, infamous punishment, an evil only inferior to crime? Is goverment a usurper, does it wander be

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ie now to another important mea-
f self-culture, and this is, inter-
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round of thought and action to the end of life.

It is chiefly through books that we enjoy intercourse with superior minds, and these invaluable means of communication are in the reach of all. In the best books, great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all, who will faithfully use them, the society, the spiritual presence of the best and greatest of our race. No matter how poor I am. No matter though the prosperous of my own time will not enter my obscure dwelling. If the Sacred Writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing to me of Paradise, and Shakspeare to open to me the worlds of imagination and the workings of th

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liar wants, the natural thirst of his mind, and therefore awaken interest and rivet thought. And here it may be well to observe, not only in regard to books but in other respects, that self-culture must vary with the individual. All means do not equally suit us all. A man must unfold himself freely, and should respect the peculiar gifts or biases by which nature has distinguished him from others. Self-culture does not demand the sacrifice of individuality. It does not regularly apply an established machinery, for the sake of torturing every man into one rigid shape, called perfection. As the human countenance, with the same features in us all, is diversified without end in the race, and is never the same in any two individuals, so the human soul, with the same grand powers and laws, expands into an infinite variety of forms, and would be wofully stinted by modes of culture, requiring all men to learn the same lesson or to bend to the same ru

I know how hard it is to some men especially to those who spend much time in manual labor, to fix attention on books. Let them strive to overcome this difficulty, by choosing subjects of deep interest, or by reading in company with those whom they love. Nothing can supply the place of books. They are cheering or soothing companions in solitude, illness, affliction. The wealth of both continents would not compensate for the good they impart. Let every man, if possible, gather some good books under his roof, and obtain access for himself and family to some social library. Almost any luxury should be sacrificed to this.

One of the very interesting features of our times is the multiplication of books and their distribution through all conditions of society. At a small cost *a man can* now possess himself of the *most precious* treasures of English *nature. Books*, once confined to

their costliness, are now accessible to the multitude; and in this way a change of habits is going on in society, highly favorable to the culture of the people. Instead of depending on casual rumor and loose conversation for most of their knowledge and objects of thought; instead of forming their judgments in crowds, and receiving their chief excitement from the voice of neighbors, men are now learning to study and reflect alone, to follow out subjects continuously, to determine for themselves what shall engage their minds, and to call to their aid the knowledge, original views, and reasonings of men of all countries and ages; and the results must be, a deliberateness and independence of judgment, and a thoroughness and extent of information, unknown in former times. The diffusion of these silent teachers, books, through the whole community, is to work greater effects than artillery, machinery, and legislation. Its peaceful

nations.

Another important means of self-culture is to free ourselves from the power of human opinion and example, except as far as this is sanctioned by our own deliberate judgment. We are all prone to keep the level of those we live with, to repeat their words, and dress our minds as well as bodies after their fashion; and hence the spiritless tameness of our characters and lives. Our greatest danger is not from the grossly wicked around us, but from the worldly, unreflecting multitude, who are borne along as a stream by foreign impulse, and bear us along with them. Even the influence of superior minds may harm us, by bowing us *to servile acquiescence* and damping our *spiritual activity*. The great use of *intercouse with* other minds is to stir up

our own, to whet our appetite f
to carry our thoughts beyond t
tracks. We need connexions wi
thinkers to make us thinkers too.
of the chief arts of self-culture
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gratefully welcomes light from
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ly resistance of opinions however
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ought, indeed, patiently and consci
tiously to strengthen your reason by o
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there springs up within you any view
God's word or universe, any sentim
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higher order than what you meet abro
give reverent heed to it; inquire int
earnestly, solemnly. Do not trus
blindly, for it may be an illusion;
may be the Divinity moving with

a new revelation, not supernatural, but still most precious, of truth or duty; and if after inquiry it so appear, then let no clamor, or scorn, or desertion turn you from it. Be true to your own highest convictions. Intimations from our own souls of something more perfect than others teach, if faithfully followed, give us a consciousness of spiritual force and progress, never experienced by the vulgar of high life or low life, who march as they are drilled, to the step of their times.

Some, I know, will wonder, that I should think the mass of the people capable of such intimations and glimpses of truth, as I have just supposed. These are commonly thought to be the prerogative of men of genius, who seem to be born to give law to the minds of the multitude. Undoubtedly nature has her nobility, and sends forth a few to be eminently "lights of the world" But it is also true, that a portion of the same *divine fire is* given to all; for the many

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pths, breaks up old associations
eas, and establishes new ones, just as
mighty agent of chemistry, brought
nto contact with natural substances, dis-
solves the old affinities which had bound
their particles together, and arranges them
anew. This truth particularly aids us
to penetrate the mysteries of human life.
By revealing to us the end of our being,
it helps us to comprehend more and
more the wonderful, the infinite system
belong. A man in the com
faith in pe

tral truth. Thus illuminations, inward suggestions, are not confined to a favored few, but visit all who devote themselves to a generous self-culture.

Another means of self-culture may be found by every man in his Condition or Occupation, be it what it may. Had I time, I might go through all conditions of life, from the most conspicuous to the most obscure, and might show how each furnishes continual aids to improvement. But I will take one example, and that is, of a man living by manual labor. This may be made the means of self-culture. For instance, in almost all labor, a man exchanges his strength for an equivalent in the form of wages, purchase-money, or some other product. In other words, labor is a system of contracts, bargains, imposing mutual obligations. Now the man, who, in working, no matter in what way, strives perpetually to fulfil his obligations thoroughly, to do his whole work faithfully,

his nature.

Nor is this all. Labor is a school of benevolence as well as justice. A man to support himself must serve others. He must do or produce something for their comfort or gratification. This is one of the beautiful ordinations of Providence, that, to get a living, a man must be useful. Now this usefulness ought be an end in his labor as truly as to e his living. He ought to think of the efit of those he works for, as well *his own; and in* so doing, in d *amidst his sweat* and toil to serve *as well as himself*, he is exercis

growing in benevolence, as truly as if he were distributing bounty with a large hand to the poor. Such a motive hallows and dignifies the commonest pursuit. It is strange that laboring men do not think more of the vast usefulness of their toils, and take a benevolent pleasure in them on this account. This beautiful city, with its houses, furniture, markets, public walks, and numberless accommodations, has grown up under the hands of artisans and other laborers, and ought they not to take a disinterested joy in their work? One would think, that a carpenter or mason, on passing a house which he had reared, would say to himself, "this work of mine is giving comfort and enjoyment every day and hour to a family, and will continue to be a kindly shelter, a domestic gathering-place, an abode of affection, for a century or more after I sleep in the dust;" and ought not a generous satisfaction to spring up at the thought? It is by thus

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There is one circumstance attending all conditions of life, which may and ought to be turned to the use of self-culture. Every condition, be it what it may, has hardships, hazards, pains. We try to escape them; we pine for a sheltered lot, for a smooth path, for cheering friends, and unbroken success. But Providence ordains storms, disasters, hostilities, sufferings; and the great question, whether we shall live to any purpose or not, whether we shall grow strong in mind and heart, or be weak and pitiable, depends on nothing so much as on our use of these adverse circumstances. Outward evils are designed to school our passions, and to rouse our faculties and virtues into intenser action. Sometimes they seem to create new powers. Difficulty is the element, and resistance the true work of a man. Self-culture never goes on so fast, as when embarrassed circumstances, the opposition of men or the elements, unexpect-

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of the multitude is necessary to the support of a republic; but it is equally true, that a republic is a powerful means of educating the multitude. It is the people's University. In a free state, solemn responsibilities are imposed on every citizen; great subjects are to be discussed; great interests to be decided. The individual is called to determine measures affecting the well being of millions and the destinies of posterity. He must consider not only the internal relations of his native land, but its connexion with foreign states, and judge of a policy which touches the whole civilized world. He is called by his participation in the national sovereignty, to cherish public spirit, a regard to the general weal. A man, who purposes to discharge faithfully these obligations, is carrying on a generous self-culture. The great public questions, which divide opinion around him, and provoke *earnest* discussion, of necessity invigo-

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principles, and spirit, though far less than the exaggeration of passion affirms; and, as far as conscience allows, a man should support that, which he thinks best. In one respect, however, all parties agree. They all foster that pestilent spirit, which I now condemn. In all of them, party spirit rages. Associate men together for a common cause, be it good or bad, and array against them a body resolutely pledged to an opposite interest, and a new passion, quite distinct from the original sentiment which brought them together, a fierce, fiery zeal, consisting chiefly of aversion to those who differ from them, is roused within them into fearful activity. Human nature seems incapable of a stronger, more unrelenting passion. It is hard enough for an individual, when contending all alone for an interest or an opinion, to keep down his pride, wilfulness, love of victory, anger, and other personal feelings. But let him join a multitude in the same

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proportion as he drinks into it, sees, hears, judges by the senses and understandings of his party. He surrenders the freedom of a man, the right of using and speaking his own mind, and echoes the applauses or maledictions, with which the leaders or passionate partisans see fit that the country should ring. On all points parties are to be distrusted; but on no one so much as on the character of opponents. These, if you may trust what you hear, are always men without principle and truth, devoured by selfishness, and thirsting for their own elevation, though on their country's ruin. When I was young, I was accustomed to hear pronounced with abhorrence, almost with execration, the names of men, who are now hailed by their former foes as the champions of grand principles, and as worthy of the highest public trusts. This lesson of early experience, which later years have corroborated, will never be forgotten.

Of our present political division I have of course nothing to say. But among the current topics of party, there are certain accusations and recriminations, grounded on differences of social condition, which seem to me so unfriendly to the improvement of individuals and the community, that I ask the privilege of giving them a moment's notice. On one side we are told, that the rich are disposed to trample on the poor; and on the other, that the poor look with evil eye and hostile purpose on the possessions of the rich. These outcries seem to me alike devoid of truth and alike demoralizing. As for the rich, who constitute but a handful of our population, who possess not one peculiar privilege, and what is more, who possess comparatively little of the property of the country, it is wonderful, that they should be objects of alarm. The vast and ever-growing property of this country, *where is it?* Locked up in a few

hands? hoarded in a few strong boxes? It is diffused like the atmosphere, and almost as variable, changing hands with the seasons, shifting from rich to poor, not by the violence but by the industry and skill of the latter class. The wealth of the rich is as a drop in the ocean; and it is a well known fact, that those men among us, who are noted for their opulence, exert hardly any political power on the community. That the rich do their whole duty; that they adopt, as they should, the great object of the social state, which is the elevation of the people in intelligence, character, and condition, cannot be pretended; but that they feel for the physical sufferings of their brethren, that they stretch out liberal hands for the succor of the poor and for the support of useful public institutions, cannot be denied. Among them are admirable specimens of humanity. There is no warrant for holding them up to suspicion as the people's foes.

do I regard as less calumnious a charge against the working classes, as were aiming at the subversion ty. When we think of the ge ndition and character of this pa population, when we recollect, hey were born and have lived schools and churches, that they been brought up to profitable in-, that they enjoy many of the ac-odations of life, that most of them measure of property and are hop-r more, that they possess unpre-ed means of bettering their lot, hey are bound to comfortable by strong domestic affections, that re able to give their children an ion, which places within their the prizes of the social state, that re trained to the habits, and famil-l to the advantages of a high ation; when we recollect these , can we imagine that they are so ly blind to their interests, so deaf

to the claims of justice and religion, so profligately thoughtless of the peace and safety of their families, as to be prepared to make a wreck of social order, for the sake of dividing among themselves the spoils of the rich, which would not support the community for a month? Undoubtedly there is insecurity in all stages of society, and so there must be, until communities shall be regenerated by a higher culture, reaching and quickening all classes of the people; but there is not, I believe, a spot on earth, where property is safer than here, because, nowhere else is it so equally and righteously diffused. In aristocracies, where wealth exists in enormous masses, which have been entailed for ages by a partial legislation on a favored few, and where the multitude, after the sleep of ages, are waking up to intelligence, to self-respect, and to a knowledge of their rights, property is exposed to shocks which are not to be dreaded among our-

selves. Here indeed as elsewhere, amon
the less prosperous members of the cou
munity, there are disappointed, despe
ate men, ripe for tumult and civil strife
but it is also true, that the most strikin
and honorable distinction of this cou
try is to be found in the intelligence
character, and condition of the gre
working class. To me it seems, tha
the great danger to property here is nc
from the laborer, but from those who ar
making haste to be rich. For example
in this Commonwealth, no act has bee
thought by the alarmists or the conser
vatives so subversive of the rights o
property, as a recent law, authorizing
company to construct a free bridge, i
the immediate neighborhood of anothe
which had been chartered by a form
legislature, and which had been erec
in the expectation of an exclusive rig
And with whom did this alleged assa
on property originate? With leveller
with needy laborers? with men bent

the prostration of the rich? No; but with men of business, who were anxious to push a more lucrative trade. Again, what occurrence among us has been so suited to destroy confidence, and to stir up the people against the moneyed class, as the late criminal mismanagement of some of our banking institutions? And whence came this? from the rich or the poor? from the agrarian, or the man of business? Who, let me ask, carry on the work of spoliation most extensively in society? Is not more property wrested from its owners by rash or dishonest failures, than by professed highwaymen and thieves? Have not a few unprincipled speculators sometimes inflicted wider wrongs and sufferings, than all the tenants of a state prison? Thus property is in more danger from those who are aspiring after wealth, than from those who live by the sweat of their brow. I do not believe, however, that the institution is in serious danger from

either. All the advances of society in industry, useful arts, commerce, knowledge, jurisprudence, fraternal union, and practical Christianity, are so many hedges around honestly acquired wealth, so many barriers against revolutionary violence and rapacity. Let us not torture ourselves with idle alarms, and still more, let us not inflame ourselves against one another by mutual calumnies. Let not class array itself against class, where all have a common interest. One way of provoking men to crime is to suspec them of criminal designs. We do nc secure our property against the poor, b accusing them of schemes of univers robbery; nor render the rich bet friends of the community, by fixing them the brand of hostility to the p ple. Of all parties, those founded different social conditions are the pernicious; and in no country on are they so groundless as in our ow

Among the best people, espe

among the more religious, there are some, who, through disgust with the violence and frauds of parties, withdraw themselves from all political action. Such, I conceive, do wrong. God has placed them in the relations, and imposed on them the duties of citizens; and they are no more authorized to shrink from these duties than from those of sons, husbands, or fathers. They owe a great debt to their country, and must discharge it by giving support to what they deem the best men and the best measures. Nor let them say, that they can do nothing. Every good man, if faithful to his convictions, benefits his country. All parties are kept in check by the spirit of the better portion of people, whom they contain. Leaders are always compelled to ask what their party will bear, and to modify their measures, so as not to shock the men of principle within their ranks. A good man, not tamely subservient to the body with which he acts, but judg-

riticising it freely,
gainst its evils, and
pport from wrong,
around him, and is
sly his own mind.
unsel those, whom I
art in the politics of
nese are the true disci-
, and do much for their
nsel you to labor for a
ng of the subjects which
munity, to make them
ead of wasting your leis-
ssionate talk about them.
vn away by the mass of
the rumors of the day.
spent, give them a goc
th the constitution, la
terests of their cour
ish them in those
hich particular me
ined. In propo
mprove themsel
e the tools of

politicians. Their intelligence, not their passions and jealousies, will be addressed by those who seek their votes. They will exert not a nominal, but a real influence on the government and the destinies of the country, and at the same time will forward their own growth in truth and virtue.

I ought not to quit this subject of politics, considered as a means of self-culture, without speaking of newspapers; because these form the chief reading of the bulk of the people. They are the literature of multitudes. Unhappily their importance is not understood; their bearing on the intellectual and moral cultivation of the community, little thought of. A newspaper ought to be conducted by one of our most gifted men, and its income should be such as to enable him to secure the contributions of men as gifted as himself. But we must take newspapers as they are; and a man, anxious for self-culture, may turn them

his house such as are vene
scurrilous, as he would a pestile
should be swayed in his cho
merely by the ability with whicl
is conducted, but still more by its
its justice, fairness, and steady ac
to great principles. Especiall
would know the truth, let him h
sides. Let him read the defence
as the attack. Let him not give
to one party exclusively. We c
ourselves, when we listen to rep
thrown on an individual, and tur
from his exculpation; and is it
read continual, unsparing in
against large masses of

publications. My interest in the working class induced me some time ago to take one of these, and I was gratified to find it not wanting in useful matter. Two things however gave me pain. The advertising columns were devoted very much to patent medicines; and when I considered that a laboring man's whole fortune is his health, I could not but lament, that so much was done to seduce him to the use of articles, more fitted, I fear, to undermine than to restore his constitution. I was also shocked by accounts of trials in the police court. These were written in a style adapted to the most uncultivated minds, and intended to turn into matters of sport the most painful and humiliating events of life. Were the newspapers of the rich to attempt to extract amusement from the vices and miseries of the poor, a cry would be raised against them, and very justly. But is it not something worse, that the poorer classes themselves should

will [illegible]
age who will faithfully use them, [illegible]
yet not produce their full and happies
effect, except in cases where early edu
cation has prepared the mind for future
improvement. They, whose childhood
has been neglected, though they may
make progress in future life, can hardly
repair the loss of their first years; and
say this, that we may all be excited to sav
our children from this loss, that we ma
prepare them, to the extent of our pov
er, for an effectual use of all the mea
of self-culture, which adult age m
bring with it. With these views I a
you to look with favor on the recent
[illegible] and of priv

than the gentleman who now fills it,* cannot, I believe, be found in our community; and if his labors shall be crowned with success, he will earn a title to the gratitude of the good people of this State, unsurpassed by that of any other living citizen. Let me also recall to your minds a munificent individual,† who, by a generous donation, has encouraged the legislature to resolve on the establishment of one or more institutions called Normal Schools, the object of which is, to prepare accomplished teachers of youth, a work, on which the progress of education depends more than on any other measure. The efficient friends of education are the true benefactors of their country, and their names deserve to be handed down to [illegible] for whose highest wants

your particular attention. You a
of the vast extent and value of t
: lands of the Union. By annu
of those, large amounts of money
ght into the national treasury, whi
applied to the current expenses
Government. For this applicati
:re is no need. In truth, the count
s received detriment from the
:ss of its revenues. Now, I ask, w
nall not the public lands be consec
:d (in whole or in part, as the case
equire) to the education of the peo
This measure would secure at once
he country most needs, that is, ab
:omplished, quickening teachers
whole rising generation. The
)oor remuneration of instructe
lark omen, and the only real
which the cause of education ha
end with. We need for our
gifted men and women, worthy
ntelligence and their moral
e *entrusted* with a nation's

to gain these we must pay them liberally, as well as afford other proofs of the consideration in which we hold them. In the present state of the country, when so many paths of wealth and promotion are opened, superior men cannot be won to an office so responsible and laborious as that of teaching, without stronger inducements than are now offered, except in some of our large cities. The office of instructer ought to rank and be recompensed as one of the most honorable in society; and I see not how this is to be done, at least in our day, without appropriating to it the public domain. This is the people's property, and the only part of their property which is likely to be soon devoted to the support of a high order of institutions for public education. This object, interesting to all classes of society, has peculiar claims on those whose means of improvement are restricted by narrow circumstances. The mass of the

people should devote themselves to it as one man, should toil for it with one soul. Mechanics, Farmers, Laborers! Let the country echo with your united cry, "The Public Lands for Education." Send to the public councils men who will plead this cause with power. No party triumphs, no trades-unions, no associations, can so contribute to elevate you as the measure now proposed. Nothing but a higher education can raise you in influence and true dignity. The resources of the public domain, wisely applied for successive generations to the culture of society and of the individual, would create a new people, would awaken through this community intellectual and moral energies, such as the records of no country display, and as would command the respect and emulation of the civilized world. In this grand object, the working men of all parties, and in all divisions of the land, should join with an enthusiasm not to be withstood.

They should separate it from all narrow and local strifes. They should not suffer it to be mixed up with the schemes of politicians. In it they and their children have an infinite stake. May they be true to themselves, to posterity, to their country, to freedom, to the cause of mankind.

III. I am aware that the whole doctrine of this discourse will meet with opposition. There are not a few who will say to me, "What you tell us sounds well; but it is impracticable. Men, who dream in their closets, spin beautiful theories; but actual life scatters them, as the wind snaps the cobweb. You would have all men to be cultivated; but necessity wills that most men shall work; and which of the two is likely to prevail? A weak sentimentality may shrink from the truth; still it *is* true, that most men were made, not for self-culture, but for toil."

I have put the objection into strong

language, that we may all look it fairly in the face. For one I deny its validity. Reason as well as sentiment rises up against it. The presumption is certainly very strong, that the All-wise Father, who has given to every human being reason and conscience and affection, intended that these should be unfolded; and it is hard to believe, that He, who, by conferring this nature on all men, has made all his children, has destined the great majority to wear out a life of drudgery and unimproving toil, for the benefit of a few. God cannot have made spiritual beings to be dwarfed. In the body [illegible] no organs created to shrivel by [illegible] are the powers of the

not the improvement of their min
reply that a social order, demandi
sacrifice of the mind, is very suspi
that it cannot indeed be sanctio
the Creator. Were I, on visit
strange country, to see the vast m
of the people maimed, crippled, a
reft of sight, and were I told that
order required this mutilation, I
say, Perish this order. Who wou
think his understanding as well
feelings insulted, by hearing this s
of as the intention of God? Nor
we to look with less aversion on a
system, which can only be uph

most important improvements, that he may cultivate his sense of justice, his benevolence, and the desire of perfection. Toil is the school for these high principles; and we have here a strong presumption, that, in other respects, it does not necessarily blight the soul. Next we have seen, that the most fruitful sources of truth and wisdom are not books, precious as they are, but experience and observation; and these belong to all conditions. It is another important consideration, that almost all labor demands intellectual activity, and is best carried on by those who invigorate their minds; so that the two interests, toil, and self-culture, are friends to each other. It is Mind, after all, which does the work of the world, so that the more there is of mind, the more will be accomplished. A man, in proportion as he is intelligent, makes a men force accomplish a greater *makes skill* take the place of

and, with less labor, gives a better product. Make men intelligent, and they become inventive. They find shorter processes. Their knowledge of nature helps them to turn its laws to account, to understand the substances on which they work, and to seize on useful hints, which experience continually furnishes. It is among workmen, that some of the most useful machines have been contrived. Spread education, and, as the history of this country shows, there will be no bounds to useful inventions. You think, that a man without culture will do all the better what you call the drudgery of life. Go then to the Southern plantation. There the slave is brought up to be a mere drudge. He is robbed of the rights of a man, his whole spiritual nature is starved, that he may work and do nothing but work; and in that slovenly agriculture, in that worn out soil, in the rude state of the mechanic arts, you may find a comment on your

doctrine, that by degrading men make them more productive labore

But it is said, that any consid education lifts men above their makes them look with disgust or trades as mean and low, makes dru intolerable. I reply, that a man be interested in labor, just in proport the mind works with the hands enlightened farmer, who understan ricultural chemistry, the laws of v tion, the structure of plants, the p ties of manures, the influences mate, who looks intelligently o work and brings his knowledge t on exigencies, is a much more ch as well as more dignified laborer the peasant, whose mind is akin clod on which he treads, and whole life is the same dull, unthi unimproving toil. But this is n Why is it, I ask, that we call n labor low, that we associate with *idea of meanness*, and think that

telligent people must scorn it? The great reason is, that, in most countries, so few intelligent people have been engaged in it. Once let cultivated men plough and dig and follow the commonest labors, and ploughing, digging, and trades will cease to be mean. It is the man who determines the dignity of the occupation, not the occupation which measures the dignity of the man. Physicians and surgeons perform operations less cleanly than fall to the lot of most mechanics. I have seen a distinguished chemist covered with dust like a laborer. Still these men were not degraded. Their intelligence gave dignity to their work; and so our laborers, once educated, will give dignity to their toils. Let me add, that I see little difference in point of dignity, between the various vocations of men. When I see a clerk, spending his days in adding figures, perhaps merely copying, or a teller of a bank counting money, or a merchant selling shoes and hides, I can

not see in these occupations greater respectableness than in making leather, shoes, or furniture. I do not see in them greater intellectual activity than in several trades. A man in the fields seems to have more chances of improvement in his work, than a man behind the counter, or a man driving the quill. It is the sign of a narrow mind, to imagine, as many seem to do, that there is a repugnance between the plain, coarse exterior of a laborer and mental culture, especially the more refining culture. The laborer, under his dust and sweat, carries the grand elements of humanity, and he may put forth its highest powers. I doubt not, there is as genuine enthusiasm in the contemplation of nature and in the perusal of works of genius, under a homespun garb as under finery. We have heard of a distinguished author, who never wrote so well when he was full-dressed for company. *But profound* thought and poet

spiration have most generally visited men, when, from narrow circumstances or negligent habits, the rent coat and shaggy face have made them quite unfit for polished saloons. A man may see truth, and may be thrilled with beauty, in one costume or dwelling as well as another; and he should respect himself the more for the hardships, under which his intellectual force has been developed.

But it will be asked, how can the laboring classes find time for self-culture? I answer, as I have already intimated, that an earnest purpose finds time or makes time. It seizes on spare moments, and turns larger fragments of leisure to golden account. A man, who follows his calling with industry and spirit, and uses his earnings economically, will always have some portion of the day at command; and it is astonishing, how fruitful of improvement a short season becomes, when eagerly seized and faithfully used. It has often been observed,

that they, who have most time at their
disposal, profit by it least. A single hour
in the day, steadily given to the study of
an interesting subject, brings unexpected
accumulations of knowledge. The im
provements made by well disposed p
pils, in many of our country schoo
which are open but three months in
year, and in our Sunday schools, wh
are kept but one or two hours in
week, show what can be brought to
by slender means. The affections
said, sometimes crowd years into
ments, and the intellect has som
of the same power. Volumes ha
only been read, but written, i
I have known a man
who had enj

The succession of the seasons gives to many of the working class opportunities for intellectual improvement. The winter brings leisure to the husbandman, and winter evenings to many laborers in the city. Above all, in Christian countries, the seventh day is released from toil. The seventh part of the year, no small portion of existence, may be given by almost every one to intellectual and moral culture. Why is it that Sunday is not made a more effectual means of improvement? Undoubtedly the seventh day is to have a religious character; but religion connects itself with all the great subjects of human thought, and leads to and aids the study of all. God is in nature. God is in history. Instruction in the works of the Creator, so as to reveal his perfection in their harmony, beneficence, and grandeur; instruction in the histories of the church and the world, so as to show in all events his moral government, and to bring out the great moral

lessons in which human life ab
struction in the lives of phils
of saints, of men eminent for
virtue; all these branches c
enter into religion, and are i
to Sunday; and through the
amount of knowledge may b
the people. Sunday ought not
the dull and fruitless season, t
is to multitudes. It may be cl
a new interest and a new sa
may give a new impulse to tl
soul. I have thus shown, that
be found for improvement; a
is, that among our most impo
ple, a considerable part consi
sons, who pass the greatest
every day at the desk, in the
room, or in some other spher
to tasks which have very little
to expand the mind. In the
society, with the increase of r
and with other aids which in
and philanthropy will multipl

expect that more and more time will be redeemed from manual labor, for intellectual and social occupations.

But some will say, "Be it granted that the working classes may find some leisure; should they not be allowed to spend it in relaxation? Is it not cruel, to summon them from toils of the hand to toils of the mind? They have earned pleasure by the day's toil, and ought to partake of it." Yes, let them have pleasure. Far be it from me to dry up the fountains, to blight the spots of verdure, where they refresh themselves after life's labors. But I maintain, that self-culture multiplies and increases their pleasures, that it creates new capacities of enjoyment, that it saves their leisure from being, what it too often is, dull and wearisome, that it saves them from rushing for excitement to indulgences destructive to body and soul. It is one of the great benefits of self-improvement, that it raises a people above the gratifi-

vast amount of enjoyment
cated to men, women, and
all conditions, by books, a
unknown to ruder times.
ment, a number of gifted
employed in multiplying
works. Walter Scott, a na
ous among the brightest
poured out his inexhaustibl
tions, at once so sportive
that they have taken their
the delights of all civil
millions have

In proportion as the mind is cultivated, it takes delight in history and biography, in descriptions of nature, in travels, in poetry, and even graver works. Is the laborer then defrauded of pleasure by improvement? There is another class of gratifications to which self-culture introduces the mass of the people. I refer to lectures, discussions, meetings of associations for benevolent and literary purposes, and to other like methods of passing the evening, which every year is multiplying among us. A popular address from an enlightened man, who has the tact to reach the minds of the people, is a high gratification, as well as a source of knowledge. The profound silence in our public halls, where these lectures are delivered to crowds, shows that cultivation is no foe to enjoyment. I have a strong hope, that by the progress of intelligence, taste, and morals among all portions of society, a class of public amusements will grow up among us,

ing some resemblance to the theatre, ›urified from the gross evils which ade our present stage, and which, I , will seal its ruin. Dramatic per- ances and recitations are means of ging the mass of the people into a ker sympathy with a writer of gen- to a profounder comprehension of grand, beautiful, touching concep- ı, than can be effected by the read- ›f the closet. No commentary throws a light on a great poem, or any im- ioned work of literature, as the voice reader or speaker, who brings to the a deep feeling of his author, and and various powers of expression. crowd, electrified by a sublime ght, or softened into a humanizing ›w, under such a voice, partake a sure at once exquisite and refined; I cannot but believe, that this and r amusements, at which the delica- woman and the purity of the Chris- *can take* no offcence, are to grow up

under a higher social culture. Let me only add, that in proportion as culture spreads among a people, the cheapest and commonest of all pleasures, conversation, increases in delight. This, after all, is the great amusement of life, cheering us round our hearths, often cheering our work, stirring our hearts gently, acting on us like the balmy air or the bright light of heaven, so silently and continually, that we hardly think of its influence. This source of happiness is too often lost to men of all classes for want of knowledge, mental activity, and refinement of feeling; and do we defraud the laborer of his pleasure, by recommending to him improvements which will place the daily, hourly blessings of conversation within his reach?

I have thus considered some of the common objections which start up, when the culture of the mass of men is insisted on, as the great end of society.

r myself, these objections seem wor-
· little notice. The doctrine is too
ıcking to need refutation, that the
at majority of human beings, endow-
as they are with rational and immor-
powers, are placed on earth, simply
toil for their own animal subsistence,
l to minister to the luxury and eleva-
ı of the few. It is monstrous, it ap-
aches impiety, to suppose that God
ı placed insuperable barriers to the
ıansion of the free, illimitable soul.
ıe, there are obstructions in the way
improvement. But in this country,
chief obstructions lie, not in our lot,
in ourselves; not in outward hard-
ps, but in our worldly and sensual
pensities; and one proof of this is,
t a true self-culture is as little thought
on exchange as in the workshop, as
le among the prosperous as among
se of narrower conditions. The path
perfection is difficult to men in every
: *there* is no royal road for rich or

poor. But difficulties are meant to rouse not discourage. The human spirit is to grow strong by conflict. And how much has it already overcome! Under what burdens of oppression has it made its way for ages! What mountains of difficulty has it cleared! And with all this experience, shall we say, that the progress of the mass of men is to be despaired of, that the chains of bodily necessity are too strong and ponderous to be broken by the mind, that servile, unimproving drudgery is the unalterable condition of the multitude of the human race?

I conclude with recalling to you the happiest feature of our age, and that is, the progress of the mass of the people in intelligence, self-respect, and all the comforts of life. What a contrast does the present form with past times! Not many ages ago, the nation was the property of one man, and all its interests were staked in perpetual games of war,

for no end but to build up his far
to bring new territories under hi
Society was divided into two clas
high-born and the vulgar, separat
one another by a great gulf, as ir
ble as that between the saved a
lost. The people had no signific
individuals, but formed a mass, a m
to be wielded at pleasure by thei
In war, which was the great spor
times, those brave knights, of
prowess we hear, cased themsel
their horses in armor, so as to be
invulnerable, whilst the common
on foot were left, without protec
be hewn in pieces or trampled d
their betters. Who, that compa
condition of Europe a few ages ag
the present state of the world, b
bless God for the change. The
distinction of modern times is, the
ing of the people from brutal d
tion, the gradual recognition o
rights, the gradual diffusion amor

of the means of improvement and happiness, the creation of a new power in the state, the power of the people. And it is worthy remark, that this revolution is due in a great degree to religion, which, in the hands of the crafty and aspiring, had bowed the multitude to the dust, but which, in the fulness of time, began to fulfil its mission of freedom. It was religion, which, by teaching men their near relation to God, awakened in them the consciousness of their importance as individuals. It was the struggle for religious rights, which opened men's eyes to all their rights. It was resistance to religious usurpation, which led men to withstand political oppression. It was religious discussion, which roused the minds of all classes to free and vigorous thought. It was religion, which armed the martyr and patriot in England against arbitrary power, which braced the spirits of our fathers against the perils of the ocean and wilderness.

and sent them to found here the fr
and most equal state on earth.

Let us thank God for what has b
gained. But let us not think everytl
gained. Let the people feel that t
have only started in the race. How m
remains to be done! What a
amount of ignorance, intemperai
coarseness, sensuality, may still be fo
in our community! What a vast amc
of mind is palsied and lost! When
think, that every house might be ch
ed by intelligence, disinterestedness,
refinement, and then remember, in l
many houses the higher powers anc
fections of human nature are burie
in tombs, what a darkness gathers c
society. And how few of us are mo
by this moral desolation? How few
derstand, that to raise the depressed
a wise culture, to the dignity of mer
the highest end of the social stt
Shame on us, that the worth of a fell
creature is so little felt.

I would, that I could speak with an awakening voice to the people, of their wants, their privileges, their responsibilities. I would say to them, You cannot, without guilt and disgrace, stop where you are. The past and the present call on you to advance. Let what you have gained be an impulse to something higher. Your nature is too great to be crushed. You were not created what you are, merely to toil, eat drink, and sleep, like the inferior animals. If you will, you can rise. No power in society, no hardship in your condition can depress you, keep you down, in knowledge, power, virtue, influence, but by your own consent. Do not be lulled to sleep by the flatteries which you hear, as if your participation in the national sovereignty made you equal to the noblest of your race. You have many and great deficiencies to be remedied; and the remedy lies, not in the ballot box, not in the exercise of our political powers, but

...heard and slept (
Resolve earnestly on self-
yourselves worthy of you
tions, and strengthen a
them by your intelligence
tues.